Hosokawa: "Nisei And Sansei Look More Like Korean Than Japanese"

By BILL HOSOKAWA

SEOUL, Korea. — It is a strange feeling to be in a land like Korea where everyone look Japanese, and yet be unable to communicate with the man in the street in either English or Japanese. The national language is, of course, Korean, and although the grammar is similer to Japanese and many words are the same, in total it sounds althogether different. (For example, udon, the word for noodles, is the same in both languages. Perhaps it is even more strange that there aren't a greater number of common words since so much of Japanese culture has Korean roots.)

Once I observed to a Korean Nisei that the Korean language seemed to be spoken at an impossibly rapid-fire clip and sounded like a very difficult language to learn. "That," this person replied, "is exactly the way I feel about Japanese."

If such a thing is possible, it appeared that Nisei and Sansei look more like the Korean people than Japanese. This is a foolishly broad statement, but I kept seeing young Korean men and women on the streets of Seoul who looked exactly like Nisei and Sansei friends in Denver, Los Angeles, Seattle and San Francisco.

Yet there are drastic differences. If I merely slowed down while passing a counter in a department store, a couple of sales clerks were on their feet immediately exhorting me to buy. When was the last time that happened to you in either Japan or the States? Another thing I learned is that even in department stores the price on the tag isn't necessarily firm. In smaller shops you're a fool if you don't haggle. In department stores the clerks, probably working for concessionaires, voluntarily offered 10 to 20 per cent discounts on lacquerware, porcelains and silks and indicated this still wasn't the final price.

Invariably the sales clerks spoke to me in Japanese. Somehow they seemed to sense that I was one. When I replied in English they seemed genuinly dismayed. (Several years ago, every desk clerk I encountered in Tokyo insisted on speaking to me in English. On this trip they used Ja-

Con. On P. 3

The New Canadian

An Independent Organ for Canadians of Japanese Origin

Vol. 40 — 60 FRIDAY, AUGUST 13, 1976 Toronto, Ont.

Jpnz. Journalist Compares Southeast Asia And Japan

By WATANABE OSAMU

TOKYO. — Since returning to Tokyo after a two-year stint as resident correspondent of the Asahi Shimbun in Singapore, I have given much thought to the obstacles to mutual understanding between Japan and Southeast Asia. An early conclusion I have reached is that differences in climate and customs are significant barriers.

Tokyo's summer is hot and humid. When I came home last August, the weather was comparable to Singapore's. However, it was not long before the cool and comfortable autumn arrived and I forgot all about the summer heat. When I tell my friends that the Singapore climate the year round is like a Tokyo summer and that offices are air-conditioned throughout the year, not a few look at me with disbelief.

Many years ago I lived with my family as a foreign correspondent in Bangkok. There my wife acquired the curious habit of periodically cooling off by opening the door of the refrigerator and sticking her head inside. The heat of Southeast Asia is even more upsetting to people who come from climates colder than Tokyo's. I remember one Korean correspondent in Singapore who constantly complained that he couldn't bear the heat and kept his health only by adopting the custom of the siesta.

Takes a year

For such individuals, life in Southeast Asia has indeed become progressively easier as air-conditioning has spread in offices, homes and automobiles. On the other hand, some people, mostly the young, appear to become acclimatized in only a year. I have a feeling that if the climate of Japan were tropical, then that phenomenon of which the Japanese are secretly so proud — the diligence of their countrymen — would never have occurred.

As to work, it is said that the Southeast Asians sit, the Chinese walk and the Japanese run. Japanese businessmen living in Southeast Asia are quick to point out that labor there does not work as hard as in Japan. For my part, I think that everywhere — and certainly in the tropics — the degree of hard work must be appropriate to the particular environment.

In contrast, those born in Southeast Asia seem to find it almost imposible to imagine a climate which, like Japan's has four seasons. A Singapore Chinese once asked me, "I understand there are four seasons in China, is it the same in Japan?" About 75 per cent of the Singapore population is Chinese. The young people have heard from their parents or grandparents of the beauty of their ancestral land and its four seasons. They also sometimes see it portrayed in films. Even so, they don't seem to understand exactly what they see.

'But the cold. . .'

For the non-Chinese in Southeast Asia it is even harder to imagine the climate in northern countries. For instance, some Southeast Asian languages have no word for "snow"; it is referred to by using a word meaning "ice." Often in Singapore, people returning from a pleasure trip to Japan would say, "Japan is very beautiful, but the cold. . ." And their visits had been in May, which we regard as a most pleasant time. Visitors from Southeast Asia naturally find the winter hard to bear since few of our homes are protected against the cold or are well provided with heating. Until this changes, Southeast Asians will never be comfortable living in Japan.

After climate, food ranks next in significance for human existence. In this regard, Southeast Asia is a fairly comfortable part of the world for Japanese. In general we do not favor the highly spiced, dishes which are common to Southeast Asia, but, anywhere east of Burma, even in

Cont. on Page 2

Japanese Canadian Society Of Van. Purchases Hotel On Powell Street

VANCOUVER. — The Japanese Canadian Society of Greater Vancouver recently announced it has purchased the Richmond Hotel at 376 Powell Street on July 15th, 1976.

Federal Government approval for 100% financing was climaxed by a personal tour of the building on June 17th by Honourable Barney Danson following his chairmanship of the U.N. Habitat conference in the City. Accompanied by Art Lee, M.P. for Van. East and Ald. Michael Harcourt, Mr. Danson was shown the building and introduced to Jpn. Canadian tenants by President George Oikawa. At the conclusion of the tour, Mr. Oikawa was informed that funds had been approved. According to Alderman Harcourt, chairman of the Standing Committee On Housing and Environment, the City regards the project as an excellent example of the intelligent re-cycling of an older building at less than half the cost of new construction.

The building will be completely refurbished to provide approximately hostel type housing units. Priority will be given to senior citizens presently living in the area, particularly those more aged and infirm.

Improvements to the building will include installing an elevafor installing compact kitchens, up-grading electrical wiring and light fixtures, up-grading plumbing pipes and washrooms fixtures, changing wood windows to aluminum, re-finishing all floors, walls and ceilings and up-grading fire exits and protection systems. Renovations will commence as soon as drawings are prepared and permits obtained. Arrangements will be made to assure senior citizens presently living in the building of minimal disruptions.

The purchase and rehabilitation of an existing building was approached with careful consideration of all aspects by the Society. Only after it was convinced that new construction in this area would be an expensive and lengthy procedure, did the Society pursue this course of action. With scarcity of procedure, did the Society pursue this course of action. With scarcity of affordable land and exorbitant construction costs, rents in a new building would be more than our senior citizens could afford. Also, a speedy solution was needed if our Powell Street. senior citizens were to enjoy decent accommodations.

Following the Society's formation last September, the Board initiated negotiations with the owner of the building. Because the building is one of the few economically attractive investments in the area, the Board found itself competing with two private firms — both firms had money readily available while the Board was at the mercy of uncertain government approval

(Cont. on P. 2)

Tokyo Residents Win Sunshine Loss

TOKYO. — Four Tokyo residents won a total of $6670 in compensation from the city and ward governments recently for the blocking of sunshine by a new nine-story city-owned office building.

Seven residents had sought a total of $116,670 in a suit in Tokyo District Court against the Taira Ward office building completed in October 1969.

This was the first time the Tokyo government has been sued over a loss of "sunshine rights" in connection with one of its own buildings. The government had contended the plaintiffs should endure some hardship because the building served the public interests and in other cases, the Tokyo government has sought to protect citizens from loss of sunshine by giving "administrative guidance," not legally binding, to builders.

A number of builders also have been sued successfully for blocking sunshine with high rise buildings in residential areas.

Hirabayashi Hails Chuman's 'Bamboo'

LOS ANGELES. — Prof. Gordon Hirabayashi, professor in sociology at the Univ. of Victoria, found Frank Chuman's recently published book, "The Bamboo People" (Publishers, Inc. $12.95), has plugged "a significant gap in our history".

Hirabayashi, who opposed the curfew order at the outbreak of World War II which resulted in the landmark case of "U.S. vs. Hirabayashi", said Chuman's book is "a history of the tenacious hopes and dreams of a particular minority group coping with persistent racism.".

The Seattle Nisei added "The Bamboo People" shows that "the spectacular abrogation of citizen rights during World War II was but a natural outgrowth of existing perspectives toward the Japanese spurting more rapidly under cover of war, and not something that happened just because of war hysteria."

The book is available through the JACL-JARP, Midwest Office, 5415 N. Clark St. Chicago 60640 at the special rate of $11.30 postpaid.

GM To Buy Jpnz. Catalytic Convert.

TOKYO. — General Motors Corporation of the U.S. is expected to adopt Mitsubishi Heavy Industries Ltd.'s catalytic converter for its diesel engine-mounted passenger cars, Nihon Keizai Shimbun, the financial daily, said recently.

Hotel. . .

(Cont. from Page One)

Through persistent negotiations, the Society successfully out-bid its competitors and obtained government funds.

This project is the most urgent of three senior citizens homes which were shown to be needed in Part 1 Needs Study completed in December, 1974. The 231 page report was prepared by Yamauchi-Takeuchi Associated Architects with the assistance of Social Work Consultant Chapter JCCA. The study encompassed all known Japanese Canadian households including individual ones in remote corners of the province. By utilizing six different surveys, beginning with a Mail Questionnaire and followed up by Personal Interview, Telephone Interview and Group Interview Surveys, the study was able to overcome traditional apprehensions and misconceptions about senior citizens housing held by many Issei. The study also established the need for a Community Centre in Vancouver.

The other two homes which were shown to be needed are a 20 Unit Home in Kelowna, B.C. and a 100 Unit Home in combination with the Community Centre elsewhere in Vancouver.

The Kelowna Home is well underway under the capable sponsorship of the local Japanese Canadian community.

The Japanese Canadian Society's immediate goal is to prepare the Richmond Hotel for occupancy by the Centennial Year, 1977. Nevertheless, it is continuing negotiations for land for the larger Vancouver Home and Community Centre. Highly promising discussions have already been intiiated with both the City of Vancouver and Marathon Realty (real estate arm of C.P.R.) to be included in either of their exciting redevelopment projects on both sides of False Creek.

The Board of Directors of the Japanese Canadian Society Of Greater Vancouver, which has been devoting its efforts to the realization of these projects, is as follows:

EXECUTIVE — Honorary President: Jim Horiuchi, President: A. George Oikawa, 1st Vice President: Ken Matsune, 2nd Vice President: Frank Yada, Treasurer: Ed Shoji, Secretary: Marguerite Shigehiro.

DIRECTORS — Shigeko Ando, Kaz Nakamoto, Margaret Minato Bob Iwata, Koji Tasaka, Fred Yada, Carl Ogawa, K. Kazuta, A. Arakawa.

— JCS Publicity Committee

Hosokawa. . .

(Cont. from Page One)

panese. With the added years, do I look more Japanese and less foreign than I used to? Have I changed so noticeably? Or have they?)

One evening I was guest at the Pacific, a supper club on Walker Hill, a hotel and entertainment complex (including a gambling casino) built with the intention of separating tourists from their money. The entree was steak, tough by Colorado standards but quite tasty. Somewhat more interesting was the entertainment, a fast-paced combination of traditional Korean folk dances and music, and a Las Vegas type revue without the comedian.

Most of the Korean chorus girls were pretty, leggy, appeared well-drilled but suffered the same shortcomings in the upper chest region as their Japanese sisters. Korean folk music, however, is livelier and their dances more fast-moving, and therefore more interesting, than the Japanese version.

Toshikazu Maeda, former Japanese consul general in San Francisco and now minister to Korea, was among guests at another party I attended. It was at a kisaeng house, which is the Korean version of the Japanese geisha house. Maeda pointed out, although it wasn't necessary to do so, that Korean kiseang are young and beautiful creatures, while geisha are largely middle-aged since young Japanese women so inclined find work as bar and dancehall hostesses less demanding and more rewarding.

Maeda also noted that kisaeng girls are extremely attentive early in the evening, but they become more distracted as time goes on. By 10 p.m. they are paying little attention to the customers, and by 11 they seem ready to tell you to go home. If you think it's because the girls are preoccupied with thoughts of post-dinner dalliances, you're wrong. What they're concerned with is the midnight curfew, which makes it very important for them to get a cab and be on their way home well before the witching hour. Anyway, that's what he told me and one doesn't question a minister.

76' TOUR TO JAPAN

Departure	Return	Departure	Return
Oct. 02	Oct. 22	Nov. 06	Dec. 06
Oct. 02	Nov. 05	Dec. 04	Jan. 07
		Dec. 18	Jan. 17

It is not too early to plan your Summer and Winter Vacation. To avoid disappointment, please contact us for reservations for: Hawaii, Nassau, Bahamas, Mexico and other points of interest.

Banff Jasper Tour

Aug. 11 dep. 5 days Aug. 13 dep. 4 days

K. Iwata Travel Service

Vancouver
[illegible]
1115 East Hastings St.
Vancouver 6, B.C.

Toronto
[illegible]-1291
162 SPADINA AVE.

Journalist. . .

(Cont. from Page One)

remote areas, one can find restaurants operated by Chinese whose food the Japanese like. This taste was brought back by the Japanese evacuated from China after the war and it produced a revolutionary change in dietary habits.

But to eat only Chinese food is to ignore all but a fraction of the local cuisine. Yet an understanding and acceptance of their diet is an important step in gaining a true sympathy with any people.

Food inedible

In the summer of 1973, a group of young girls from Singapore, in Japan for training at a ball-bearing factory, complained to a Singapore newspaper about their working conditions. Among other things they said that Japanese food was 'unaetable.' This was not because it was altogether unfamiliar. In recent years, a rash of Japanese restaurants has sprung up in Southeast Asia. However, the local people who occasionally eat sashimi and sushi do not do so all the time, just as the Japanese in Tokyo do not eat Chinese food every day, though it is easily obtainable.

No doubt the girls became tired of the unsophisticated Japanese-style Chinese food they were given. In Japan, there is proverb which says "malice born of cooking is a terrible thing" and the bitter complaints of these girls certainly prove the point.

The girls also objected to being required to clean the lavatories in their hostels. This is customary in Japanese hostels or dormitory where the boarders are expected to take turns at this task. In Southeast Asia, however, in an upper class home a servant, and in a middle or lower class home the mother, would do the job but never would require it of an unmarried girl.

A similar incident took place in Singapore when a Japanese film festival was staged. One of the films, Kokotsu no Hito, depicts the life of an old person in a Japanese family. After seeing it a Singapore Chinese said to me, "I was astonished that it was the son's wife who looked after the private needs of her bedridden father-in-law. Is such a thing allowed in Japan? In a Chinese home, only his wife or daughter or a nurse would be allowed to do a job like that."

Incomprehensible

Considerable as the differences are in social customs between Japanese and Chinese, those between Japanese and and other Southeast Asian peoples are infinitely larger. This is extremely difficult for an insular people like the Japanese even to begin to understand, and it is particularly evident in matters of religion. Where Buddhism is concerned the Japanese and the overseas Chinese, in theory at least, have something in common. But in Southeast Asia there are ardent Hindus, Moslems, Hinayana Buddhists and Christians. To the Japanese, this is a different world.

Of all religions, the one most incomprehensible for the Japanese is Islam. Japanese are brought up in a polythetic environment and have little in common with the Moslems, who obey their one and only god. It is true that in Southeast Asia rather less attention is paid than in west Asia (the Middle East) to such requirements as praying five times a day facing Mecca, fasting for one month in the year, eating no pork and drinking no alcohol. Still in Malaysia during the month of fast, a kind of religious police seek out those not complying with the religion's precepts. In Singapore there are no such "police" but this seems to be a source of dissatisfaction for local Moslems.

Throughout Southeast Asia, there are few intermarriages between Chinese and Moslems. Apart from othr religious differences I believe that the major obstacle is the Moslem prohibition against eating pork.

After many years of living abroad, I am convinced that no people in the world are so inclined as the Japanese and Chinese to make a meal of anything at all that is edible. Chinese are said to be prepared to eat anything, apart from the table, provided it has four legs. Similarly, the Japanese diet accepts practically every type of marine life, even including the meat of the poisonous globefish (fugu). Maybe this catholicism in their eating habits explains the energy of these nations and their lack of understanding of others' taboos.

For example, foreigners on seing the myriads of cattle in India commonly suggest that if only the Indians would eat them, their food problem would disappear.

False thesis

This thesis is a fallacy. If the Indians killed off and ate their cattle, the food problem would disappear — for a few months — to be followed by starvation on a scale never seen before. Indians raise cows but do not eat them because they take from them the milk which is the raw material for the butter and cheese which, with milk, have sustained the Indian people from ancient times.

The many vegetarians in India are allowed to consume milk and milk products. One of them told me, "When I visit Japan I face the problem that there is so little I can eat. Even the mayonnaise which goes with the salads, and ice cream are forbidden because they contain egg, I have to live on a diet of milk, vegetables and rice.

On an airline, immediately on boarding, one fills in a form which asks whether one is a vegetarian or non-vegetarian. The non-vegetarian menu shuns the beef and pork which are forbidden to the Hindu and the Moslem, and relies mainly on mutton and chicken. Whenever I toured the Indian subcontinent I breathed a sigh of relief on returning to Bangkok. One reason was that I had thereby left the starvation belt for a part of the world where, poor though one might be, no one as yet starves. But equally, I was relieved to return to a part of the world where one is allowed to eat any kind of fish, fowl or animal that takes one's fancy.

Small cog

After many years of living abroad, returning to Japan is a strange experience. I have been operating on my own as a special overseas correspondent. I am returning to a life where I exist as a small cog in the Asahi newspaper machine. I cannot escape the vertical organization which typifies Japanese society. Elsewhere, the basic unit in any country's society is the individual.

Even China is no exception. A Singapore Chinese once said to me, "The Chinese are above all individualists. Probably no number of revolutions will change that."

In Japan in spite of the post-war constitution and democratization of politics, there has yet been little change in the traditional way of life where the individual is lost in a system which fundamentally consists of family, company and nation. Every time I return from abroad, I feel keenly the fact that I have left the society of the individual to rejoin one where the individual counts for little.

Added to this is the realization that I return from a region of multicultural nations to a country with only one race. Apart from Japan, almost all countries embrace within their borders a multitude of racial origins. For a person in Southeast Asia, it is in the natural order of things that every day he meets people of other origins. In Singapore, for instance, it is almost a necessity to be able to speak English. Malay and the Fukien dialect of Chinese. In Japan, it is entirely the opposite. Some people in Southeast Asia imagine that in Japan, as in their own countries, English-language newspapers have great influence. When I tell them I am a correspondent of the Asahi Shimbun, they commonly ask. "Do your articles appear in the English-language version?" They are puzzled when I tell them I write for the vernacular press.

The New Canadian
A member of [illegible]
Association of Ontario
Second Class mail
No. [illegible]

T. [illegible] Publisher
K. C. TSUMURA
English Section Editor
KEN MORI
Japanese Section Editor
[illegible] QUEEN ST. WEST
Toronto, Ont. M5V-2A9
[illegible]

CLASSIFIED

Help Wanted

YOUNG boy wanted for cutting zippers. Must understand measures. Steady employment. Phone 363-8334 (Toronto). Mr. Croft.

Buy and Sell Your Home
Through
TOM OMURA
[illegible] REAL ESTATE Ltd.
[illegible] Ave. East
Scarboro, Ont.
[illegible]

JUNN KASHINO
AND ASSOCIATES
CHARTERED
ACCOUNTANTS
523 THE QUEENSWAY
TORONTO, ONT. M8Y 1J7
PHONE 255-7341

Personal Notes Across Canada*

Anniversary

— 50th —

VANCOUVER. — Mr. — Mrs. Ryoichi Kobayashi of Vancouver recently celebrated their Golden Wedding Anniversary. Congratulatory messages were received from: Governor General and Madame Leger, Prime Minister P.E. Trudeau, Lieutenant Governor W.T. Owen of B.C., A. Phillips, Mayor of Vancouver and other officials, relatives, and friends.

Reception was held at the Lotus Gardens.

SAY IT WITH FLOWERS

SHARON'S FLORIST

[illegible]

CITY-WIDE DELIVERY

[illegible]

HYLAND FLOWERS

proprietor

JON ONODERA

489-4654 — 481-8808
(Business) (Residence)

540 Eglinton Ave. W., Toronto

KIMURA, CADSBY & TAYLOR

Barristers & Solicitors

361 LAWRENCE AVE. E.
Scarborough, Ontario
Telephone: 431-1500
155 MAIN ST. W.
Stouffville, Ontario
Telephone: 294.6393

INSURANCE

Gertrude Urabe

181 Eglinton Ave. East
Suite 201
Toronto, Ont. M4P 1J9
Phone 485-5037
Home 449-9293

Obituaries

WATARI

TORONTO. — Mr. Gentaro Watari, 76, passed away at St. Michael Hospital on August 3, 1976. Beloved husband of Hatsuye, loved father of Lily (Yuriko) and Katsum Watari. Giffen Mack Chapel. Cremation.

* * *

ARAKI

TORONTO. — Mr. Katsuichi Araki died at East General Hospital on July 29, 1976 as a result of an accident. Beloved son of Saburo and Tomiye Araki of Mie-Ken, Japan, dear brother of Kenji of Toronto and Seiko and Kazue of Japan. Trull Funeral Home. Cremation at St. James Crematorium.

* * *

MIZUYABU

TORONTO. — Mrs. Moto Mizuyabu, 73, passed away on August 2nd, 1976 at Mississauga, Ont. Beloved wife of Tsunejiro, dear mother of Fumiyo (Mrs. Shigeji Shiozaki), Teruko (Mrs. Ken Kobayashi), Yukiharu, Shigekiyo, Takao and Keiko, Sister of Takeo Hamanishi, Toshio Hamanishi, both of Vancouver, and Bunkichi Hamanishi, also missed by 12 grandchildren. Earle Elliott Funeral Home. Funeral service at Toronto Buddhist Church. Toronto Crematorium.

* * *

MATSUOKA

HAMILTON, Ont. — Mrs. Hisae Naomi Matsuoka died as a result of an accident on August 3rd, 1976 at Hamilton General Hospital. Beloved wife of Imataro James Matsuoka, 44 Ellis Ave., Hamilton, Ont. age 78. Dear mother of Mrs. Kiyoo Nishimura (Mary) Clarkson, Mrs. Mikiyoshi Matsuoka (Chiye), Calgary and Julia Matsuoka, Etobicoke. Also surviving are 3 grandchildren Glen, Kathleen and Alan, and 2 brothers and 1 sister in Japan. Dodsworth & Brown Funeral Home. Service in Christ Church Cathedral. Interment Woodland Cemetery.

JAPANESE RESTAURANT "MICHI"

[illegible]

[illegible]

Toronto

Closed On Mondays

SHIITAKE
(Mushrooms)
CULTIVATION CLUB

311, 36 - East 14th Ave.
Vancouver, B.C. Tel. 875-3157

" Join the Club."

We Are Arranging Seeds, Materials, Books and Guidance

Discover Remains Of Buddha

(from Times of India, Bombay)

BOMBAY. — The lost city of Kapilavastu, the birthplace of Buddha and his remains have been found in Piprahwa in Basti district in Uttar Pradesh, India, reported the Times of India.

Recent excavations showed the Piprahwa, 25 kilometers from the Naugarh railway station in the Gorakhpur-Gonda loop line of Northeastern Railway, is Kapilavastu, the place where the Buddha spent the first 29 years of his life and where as Prince Siddharta, he saw the mysteries of human existence that provoked him to leave his family and his kingdom in search of salvation. Piprahwa is also just over 25 km. from Tilaurakot in Nepal which many scholars believed was Kapilavastu.

Archeologists of the Archaeological Survey of India found two beautiful soapstone caskets containing the charred bones of the Buddha. His kinsmen had then built a stupa over the caskets and three dishes containing ashes.

Terra-cotta Seals

They also found 40 terra-cotta seals and the lid of a pot bearing the inscription "Kapilavastu". One such seal in the Pali language (Brahmin script) was inscribed with the words: Om devaputra vihare Kapilavastu bhikku Sankhas.

The inscription was written during the reign of the Kushan King Kanishk who used to call himself devaputra or the son of God. The inscription said that this monastery was built by Kanishk for the order of the monks at Kapilavastu.

K.M. Srivastva, Superintending Archaeologist, said that there is no doubt that this place was the residential complex of the chief of the Sakkyas, King Shuddodhana, father of Buddha, based on the antiquities and the nature of the construction of these sructures. Excavations are being carried out to outline the plan of the town.

The search for Kapilavastu at Piprahwa began after excavations at Tilaurakot in Nepal did not yield any antiquity which could be connected to Buddha's Kapilavastu. These excavations at Piprahwa were conducted since 1962. The town was chosen as the possible site of Buddha's birthplace based on the town's record that a landlord W.C. Peppe, had in 1898, bored a shaft in the stupa and among other valuables found five inscribed caskets.

Srivastva had the feeling that the caskets were replicts and the original ones were deeper. On further explorations they found the two original caskets containing the relics of the Buddha and three dishes containing ashes.

— Wheel of Dharuma

Paul K. Asada, D.C., N.D.
"Doctor of Chiropractic"
728A St. Clair Ave. West
(½ block West of Christie)
TORONTO
651-8060 Res. 631-1969

Dates & Doings

Senior JC Golf Tourney Sept. 12

TORONTO. — The Annual Japanese Canadian Senior's Golf Tournament will be played at both J. Evelyn and Rolling Hills Golf Club on September 12th. A large turnout is expected.

For the first tim in its hitory, the Senior Women are invied. There will be a special category if enough women are entered.

As usual, the players will get together at the J.C. Cultural Centre after the tourney for refreshments and presentation of prizes. For further information to enter, please call: Mr. Ono — 787-2213 or Mr. Omura — 757-4370. — D.W.

ELITE TOURS INTERNATIONAL INC.

LOBBY OF HOLIDAY INN – DOWNTOWN
89 CHESTNUT STREET
TORONTO, ONTARIO M5G 1R1
TEL: (416) 368-3026

Toronto (One way) Tokyo (Two ways)

* Individual, Group Tickets * Package Tours

* Daily Departures And other worldwide travels

Manager: JUNICHI HAYASHI

BUILDING MANAGER FOR JAPANESE CANADIAN SENIOR CITIZENS HOME

The Japanese Canadian Society Of Greater Vancouver requires immediately, a Manager or Manageress for its Powell Street Senior Citizens Home. The Home will consist of approximately 53 hostel type units.

Duties will consist of interviewing prospective tenants, managerial tasks, light janitorial maintenance work and liaison with social service agencies.

The successful candidate must be fluent in both Japanese and English, be in good health and reside in the Home.

Preference will be given to couples although single persons will be considered.

Salary will be negotiable.

Interested applicants should send resumes to:
Japanese Canadian Society of Greater Vancouver,
Box 68397 Station K,
Vancouver, B.C.
V5K 4W7
Oo telephone: Mr. BOB IWATA — 254-5101
Mr. ED SHOJI — 682-0666

ACKNOWLEDGEMENTS

The TORONTO JAPANESE CANADIAN CITIZENS ASSOCIATION wishes to thank the following for their generous donation and assistance to its successful 26th Annual Community Picnic:

China House Tavern, Furuya Trading Co., Dundas Union Store, Lien Long Palace, JNT Auto Service, Kameoka Book Trading Co., Mrs. M. Kameoka, Golden Dragon Chop Suey House, K. Iwata Travel Service, Jim Morita — Texaco Service, Paramount Gift Shop, Ginza Restaurant, Furusato Inn, Mrs. Tomi Nishimura, Mr. Sumie Watanabe, Sai Woo Chinese Food, Great China Restaurant, Nikko Garden, Michi Restaurant, Taste of Japan, Kwong Chow Chop Suey House, Sam the Chinese Food Man, Sanko Co. (Mr. Mizuno) Life Savers Ltd. (Mr. E. Ide), Sharon's Florist, Fuji Restaurant, Sandown Market, Hyland Flowers, Mrs. Fusako Orita, Mr. Sadamu Sato

ODORI GROUPS: Mitsubakai & Sakurakai

TORONTO J.C.C.A.

The Buddhist Philosophy Of Myokonin Genza

By YANAGI SOETSU
translated by Dennis Hirota

Genza, whose real name was Ashikaga Kisaburo, died at the age of 89. He spent his entire life in Yamane, a village of the Inaba district in the west of Japan, and was one of those extraordinary people known as myokonin. Myokonin is a word used in Nembutsu Buddhism — particularly Shin Buddhism — to refer to practicers who have taken hold of a fervent and steadfast faith. They are for the most part illiterate country people; Genza was just such a man. The words 'Myo-ko' — wondrously excellent' — were originally applied to the spotless white lotus that blossoms from the mud, and ordinary lay people who pass a lifetime in the purity of nembutsu are called myokonin, 'wondrously excellent people', out of reverence. Genza was a follower of Gansho-ji, a Nishi Honganji temple in Yamane.

When Genza was 18, his father died suddenly. It was this encounter with the impermanence of life that impelled Genza into the quest for true faith. On his deathbed his father said, "After I die rely on Oya-sama (parent, i.e. Amida)." This posed two questions for Genza: What is death? Who is Oya-sama? Driven by the need to find the answers, he sought the Way with great earnestness. He frequently went to temples to hear sermons; he asked questions and listened to explanations of the teaching. He continued thus, in doubt and confusion and despair, for fifeen years; and finally, at the age of 34 or 35, he attained the true mind of faith. How was he awakened, and to what? The story of his entrance into faith, according to those who heard it from Genza himself, is that one morning, taking his cow, he went into the hills to cut grass. As he finished loading the grass onto the cow's back — to borrow Genza's own expression — 'all of a sudden it came to him.'

If we take the grass as man's karma and the cow as Amida Buddha, then we see here that Genza's karma, which he cannot manage himself, is carried for him by Amida. Further, just as the grass which the cow bears is the fodder by which it lives and grows, so Genza's karma is, mysteriously, the cause by which the Buddha becomes Buddha. Something of all this suddenly flashed in Genza's mind, and he was finally brought to the teaching of other-power.

And what is the point of this teaching of other-power that Genza believed? Crossing the vast waters in a small boat, there are some who, in their strength, take up oars and row. But those who lack such strength can do nothing but let the naturally blowing wind fill their sails. When a man becomes aware of his own smallness, and meanness, and futility — that is, when he abandons his worthless self, realizing that there is nothing he can do to save himself — then he will notice that he is encompassed in a power that transcends him. The only way to salvation for the ordinary, ignorant man is to entrust himself utterly to the Great Compassion. This is the path of Nembutsu Buddhism, which teaches that the Great Compassion is Amida Buddha. The words Namu-Amida-Butsu are Amida's Name and signify the taking of refuge in Amida; nembutsu is the pronouncing of his Name. Genza's daily life came to be completely encompassed in namu-amida-butsu. It was not that Ginza existed as a living man; rather namu-amida-butsu existed, and within it Genza had his life. Every aspects of his existence was changed utterly.

Ordinarily a man is his own master, but in Nembutsu it is the Buddha who is always master. Because of this, acts and words emerge which we do not find in the lives of ordinary people. For illustrations of this we can turn directly to Genza. Once Nishida Tenko, who had founded a religious commune, was giving a lecture. Genza had wanted to attend, but was delayed on the way, so he went to the room where Tenko was staying and asked him about his talk. Tenko explained, "I spoke of how true patience lies in enduring what is unendurabel." It was, in short, about how we should all live together in patience and forebearance. Upon hearing this Genza said, "That makes a lot of sense, but in my case somebody endures for me, so there's nothing that I put up with." Tenko's is a teaching of morality based on self-power, but Genza's comment points to the very heart of religion, which is based on a power beyond the self.

The other day I heard this story. When a mole opens holes in a ridge diking a rice paddy, the water runs out and the field dries up. Whenever Genza discovered these holes, he took the trouble to plug them up, no matter whose field it happened to be. But he never told the owner what he had done. Once he was asked why he never mentioned it, and he answered: "If I tell, the other person will thank me. Then it's all even. But it isn't I who closed the holes; they were closed for me, so I don't deserve to be thanked." Even without receiving the other's gratitude he led a sufficiently thankful life.

When his eldest son died, followed in quick succession by his second son, the temple priest said to Genza, "There's been a shortage in the Buddha's compassion, hasn't there?" Genza replied, "Not at all. Oya-sama is encouraging me, saying, 'Even with this you'll attain Birth, even with this you'll attain Birth.' It's a welcome blessing."

When Genza was about 50, there was a fire in which he lost everything. The priest, wanting to console him, said, "You've had a terrible accident; you must be downcast." Genza answered, "With this I've had a debt of my former lives paid back. It was a heavy load, and my shoulders have become light. Please dont worry about me." Many have recalled that Genza's words were different from those of everyone else; in fact, they were quite the opposite of most people's.

Genza got up extraordinarily early, and even in midwinter chill did not make a fire. When asked if he wasn't cold, he said, "Well, Oya-san spent thousands of kalpas in ice for the sake of this fellow. Even though it's cold, if I start working it's really warm." He was referring to Boddhisattva Dharmakara, who practiced austerities such as immersion in ice in order to save human beings, and 'this fellow' was Genza, for whose sake he suffered. When Genza was asked why he did not use a footwarmer, he answered: "Even without it the power of Compassion is warm. If you use a heater, it's not as warm as before."

Genza's faith had two elements: one was the piercing awareness that there was no one more worthless than himself; the other was the working of Amida, who chose precisely Genza, exactly as he was, upon whom to rain down His care. It was, then, a belief that salvation lay not in himself, but rather wholly in the Buddha's activity; hence everything ceased happening through his own plans and efforts. In Amida's light, all things were affirmed, Genza once said: "When you are blessed with the life of faith, there is only one change. Everything in the world becomes true. If someone says that I am like a devil, there is no truer statement. At the same time, if some one says I am like a Buddha, that too is true, for sometime, with the help of Compassion, I will be made a Buddha." Because he had such a vision, everything became positive. When someone said, "You are destined for the Pure Land but I'm destined for hell," Genza replied, "It's very fine that you're headed for hell. You're exactly the kind of person Oya-sama said he'd help." Someone said: "I recite the nembutsu when I'm in the temple, but when I go home I don't. I'm a hypocrite." Genza answered, "It's best to be a hypocrite. If you've become a hypocrite, that's enough. Becoming a hypocrite isn't easy, is it?"

It is said that Genza never spoke ill of others. This was because he reflected on himself and saw that there was no one worse. Nor was he ever angry or offended, for he always considered his own unworthiness and inadequacy. Someone said to Genza in admiration "You never get angry, do you?" He replied, "I'm so useless I can't even manage to get angry." There are many stories of his devotion to his parents and his unobtrusive charity.

Genza lived as a farmer all his life. People say he worked as though he knew no fatigue and was never sick. His thought adhered completely to the orthodox Shin teaching, and there was probably nothing unique in it. But it did not stop merely with being thought; as we can see from what was manifested in his every action, he was indeed a rare man of faith. The words he uttered as the occasions arose were not his own, but those of someone in the background. Thus more than being spoken by him, they were words that he heard. Perhaps he said them more for himself than for anyone else.

Inaba district has probably given birth to numerous men of talent in government, the military, and the arts, but I think there has never been another with the depth, warmth, and purity of Myokonin Genza. Truly we can be proud of Inaba's Genza; or rather, the day will come when he will be remembered as Genza of Japan. Especially in these dark times can we not say that Genza is a new light? Genza is living now; he is alive forever.

ALL-WAY ROOFING LIMITED.

C.R.C.A. — MEMBER — O.I.C.A.

FLAT ROOFING — SHEET METAL WORK
AVESTROUGHING
ALCAN ALUMINUM — STELCO STEEL
SIDING DEALER

491-3374 — TORONTO — 291-1673.

METRO LIC. B-124 — NISEI OWNED.

"COVERING ONTARIO"

DUNDAS UNION STORE

OPEN SUNDAY

— 10 A.M. TO 6 P.M. —

173 DUNDAS STREET WEST, TORONTO
364-7692

ONE HOUR FREE PARKING FOR
OUR CUSTOMERS. AT JOY LOY
PARKING LOT. (SOUTH OF MEHER GARDENS)

SMALL SHOE SIZES

LATEST STYLES — ALL HEEL HEIGHTS

LADIES 2 and up — MENS 4 and up

MEDIUM & WIDE FITTINGS

ALBERT'S SHOE STORE

1328 Queen St. West
Phone 531-1931 Toronto

FURUYA — 460 Dundas St. W. Toronto 2B, Ont.

FURUYA TRADING STORE 366-5451

Further price reduction on rice.

* For tastiest rice in town try Kokuho Rose

Or: specially selected for Furuya Matsu

Try the new taste; Mitsukan Tosazu.

On sale now: Tomoshiraga Somen and Memmi Sauce.

For many weekly specials, please visit Furuya today.

TRAVEL SERVICE 363-0655

* Book now for.

— Winter Vacation
— Caribbean Cruises
— Xmas New Year trip
— Winter break.

* Group Travel to Japan.

Sept. 03	Dec. 17
Oct. 08	Dec. 22
Nov. 05	Jan. 14

* For a low economy fare to from Japan, please contact us for further information.

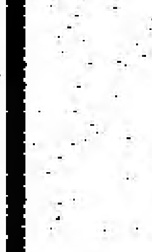
TIMES SQUARE TRAVEL CENTRE LTD.

672 No. 3 Rd., Richmond, B.C. — Phone 273-5696
1157 Melville St., Vancouver, B.C. — Phone 681-7251

GROUP DEPARTURE TO JAPAN

DEPARTURES	RETURNS
Sep. 16	Oct. 18
Sep. 21	Oct. 20
Sep. 21	Sep. 29
Oct. 5	Oct. 27
Nov. 5	Dec. 5
NOV. 13	DEC. 13
NOV. 19	DEC. 12
NOV. 21	JAN 18
DEC. 19	JAN. 2
DEC. 23	JAN. 10

YOBIYOSE KANKODAN — Three weeks this summer to Canada. Please give us a call. We explain.



THE PLACE TO START YOUR HAPPY HOLIDAY

天氣晴朗なれど（四一九）

佐藤愛子

朝子は夫婦喧嘩をはじめた品川夫婦のそばからそっと席を外した。庭へ下りて犬小屋の方へ廻ると、青葉がそこに立つて三日月を見ながら煙草をくゆらしていた。青葉は朝子が近づいたことにも氣がつかないで、犬小屋の柱にもたれてじっと空を見上げている。青葉は何を考えているのか。

別れた妻のことか。その妻との戦場のような夫婦生活のことか。それとも『どこかへ行ってしまいたい』といった朝子の心をか。

朝子と●セックスの怖ろしさとか？

朝子は思い出した。それはあのホテル新ニホンの非常階段の下でのことだ。

『奥さん』

と青葉はかすれた聲でいった。

『ぼくは……ぼ、ぼくらは（と彼はどもり）自制しなくてはいけない。自制しましよう。ぼくは奥さんと永遠の愛の花を咲かせたい。わかりますか。永遠の愛とは心の結合です。身体の結びつきには必ず終りが來ます。終りなき愛、眞實の結合、ぼくはそれを目ざしたい。妻と別れてから、ぼくの夢みている愛はそういう愛なんです……』

青葉は現代人に似合わぬロマンチストだとその時から朝子は思っていた。しかし青葉をロマンチストにしたものは、その妻の淫乱だつたのだ。青葉は眞實のロマンチストではなく、それはセックス恐怖症の症状の一つだつたのだ。

朝子は足音を忍ばせて離れへともどつて來た。庭を隔ててスキヤキ鍋を囲んだ品川夫妻が何やら口論しているのが見える。今夜はビールが入つているせいか、品川夫妻の方もなかなか善戦している様子である。

『奥さん、おられますか』

青葉の聲がした。

『あ、青葉さん、どうぞ、お上りになつて』

朝子は部屋の障子を開けて縁先の青葉を眺めた。眉目秀麗の青葉の顔が、急に別人のように、生氣のない人形のように朝子には見えた。これこそ現代を象徴する顔なのか。しかしその顔は朝子を見て、優しげに微笑んだ。

『さつきのことですが、奥さん……』

朝子は青葉を見つめた。

『前の部屋を探しましよう。明日にでも早速、探します。品川さんの習癖のことなど考えると、やはりここには長くおられない方がいいと思います』

青葉がためらいがちにいつた。

『ですから、奥さん、今夜のところはどうか氣持を落ちつけて……』

『わかつているわ、青葉さん——私も今、丁度、そう思つていたところなの』

朝子は微笑した。なぜ微笑するのか、自分でも意味がわからぬままに微笑んだ（おそらく青葉の微笑も同じものだつたろう）

『さつきは興奮していたのよ、私』

朝子は中年女の分別をその微笑の中に流しながら青葉を見た。

『どうか安心してちようだい。もう大丈夫よ。ヒステリーの一種よ』

青葉は何と答えていいかわからぬように、縁に向つて佇んでいる。

『あちらへ行きましようか品川さんたちの方へ』

『はあ』

朝子は庭へ下りて青葉の先に立つて歩いた。今まで青葉と一緒にいる時、青葉より先に立つて歩いたことは一度もなかつた。いつも青葉が先に立ち、朝子は自然にその陰により添うようになつた。多分青葉に對する氣持が、そんな風にさせたのであろう。だが今、朝子は青葉の先に立つて母家のテラスに上り、まだ夫婦喧嘩をしている品川夫妻の間に明るい聲で話しかけながら入つて行つた。

『あらあら、まだ食事、終らないんですか？』

朝子はいつた。あるいはその聲は必要以上に大きく明るく張り過ぎていたかもしれない。しかしそれは今朝子が取りもどした自尊心が發する明るさであり、二十年の主婦生活が身につけた演技力だつた。朝子は青葉に向つて快活にいつた。

『青葉さん、おリンゴがいい？柿がいい？、どちらをむきましよう？……』

青葉は

『はあ』

といつてから、

『どちらでも』

とつけ加えた。そうして青葉は朝子のその快活さに傷つけられたように、默つて目を伏せた。

如月俳句会

如月クラブ文化部では恒例の『俳句会』を八月二十二日（日）午後一時半より、西ダンダス街四六〇の日光ガーデン・別室で催しますので多数御出席下さい。

△雑詠 二句 當日持參
△会費 一弗（茶菓つき）

▼アドレス変更の際は以前のアドレスをも書いておいて下さるようにお願い申します

THE NEW CANADIAN
479 Queen Street West
Toronto, Ont. M5V 249

保險一切

火災、盗難、病氣、住宅、自動車保險のご相談に應じます。

木下律

トロント市
電話—七五九—二六三二
—七五五—七三一七

誕生祝や友人への贈物に

ニューカナデアンを御使い下さい

購讀料（前金）一年十四ドル、半年九ドル

THE NEW CANADIAN
479 Queen Street West Toronto, Ontario.
Phone 366-5005

購讀申込書

氏名

送先

購讀料　　弗同封

屋根修理一切

住宅のルーフイング、レングルやり替え、トイやり替え、トタン仕事のご用命に應じます。アルミ及びスチール・サイデング・デイヲー。（オ州内をカバー）（カナダ屋根業協会々員）

オールウエールーフイング会社（二世經營）
Allway Roofing Ltd.
Bus. Phone [illegible]
Phone [illegible]

住宅賣買

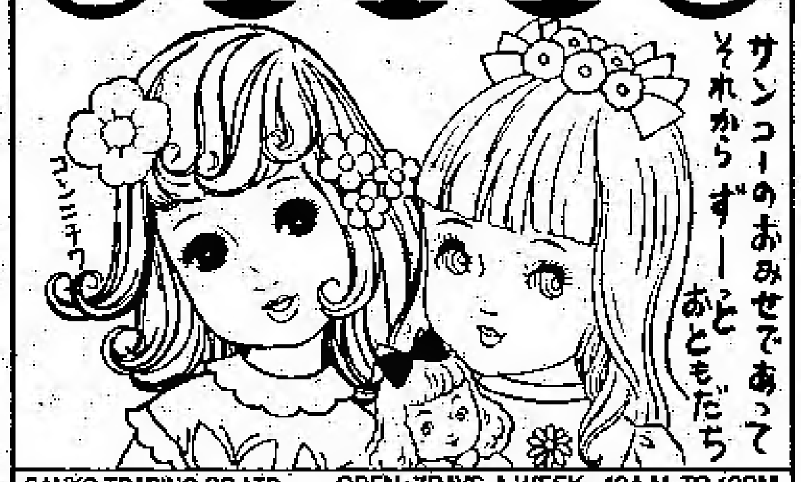
どうぞご相談を

住宅の賣り買い、モゲージのアレンジや賣りなど

黒田ミツ

マンシー・リアール・エステート会社日系主任。
2627 Eglinton Ave East,
Scarboro, Ont.
Tel: 267-1179 Res. 261-2581

JAPANESE FOODS & GIFTS SHOP AT
SANKO



SANKO TRADING CO. LTD　OPEN: 7DAYS A WEEK 10A.M. TO 10P.M.
221 SPADINA AVE. TORONTO M5W 2E2 TEL.: 862-1082

ピクニックの用意は當店で

JAPANESE RESTAURANT
OSAKA HOUSE
12 Temperance St., Toronto
Tel. 368-2470

日本料理店を開業いたしました。お引立て願います。

大阪ハウス

安くておいしいすしの店をお試し下さい。

トロント市ベイ街とヤング街の中間テンペランス街一二番地

AUTHENTIC JAPANESE DISHES
"MICHI" RESTAURANT
459 CHURCH STREET, PHONE 924-1303
328 QUEEN ST. WEST, PHONE 863-9519
Toronto, Ont.

日本料理 みち

◎チャーチ店
チャーチ街四五九
電話九二四—一三〇三

◎クイーン店
西クイーン街三二八
電話八六三—九五一九
（クイーン店だけ月曜休み）

CROWN LIFE
Frank G. Yada
Mickey Yada, B. Comm.
1050 West Pender Street
Vancouver, B.C.
Phone 682-6511
Res. 325-2098, 665-5886

移轉お知らせ

今回クラウン生命晩市支社はお蔭様で事業日々に發展し社屋狭少のため現在のジョージヤ街に一ブロックの土地を購入し、二十三階建のビルを建築する事になり、完成まで約二ヵ年半を要しますので西ペンダー街一〇五〇番に移轉致しました。尚三男ミッキーが一昨年より入社し後継として働いておりますから今後とも何卒よろしくお引立ての程お願い申し上げます。

矢田源一郎
ミッキー

自動車の修繕一切

各種自動車のリペアー、チューンアップ、その他ご相談に應じます。ガルフ・サービスステーション

共營者 並木、田上

JNT AUTO SERVICE
(At Runnymede)
[illegible] Bloor St. West
PHONE [illegible]

辯護士 鬼塚毅三

クインズ・カウンシル

▲一切の法律事務に應じますから御相談下さい。

GINZA RESTAURANT
5130 Dundas Street West,
Islington, Ontario
Tel. 231-4000

銀座レストラン

すきやき、鐵板焼き
その他日本食

營業時間—月曜から土曜まで午前十一時から午後九時まで
日曜は午後五時から九時まで

電話 二三一—四〇〇〇

カナダ在住三年間で

市民權の申請可能

新國民法は來年早々に實施

〔オタワ〕法案二〇と呼ばれるカナダの新國民法がこのほど上下両院を通過し、總督の認可を得て、一九七七年早々から實施の運びとなつた。ヒュー・フォークナー國務大臣は『この新法によりカナダ在住者にカナダ市民になることが平等化された』と述べている。新法によると市民權申請資格の一つとして、カナダ在住五年間のが三年間に短縮された。

したがつてカナダに移住して三年後、市民權を申請することができるわけである。この他、カナダ婦人と結婚した外國生れの夫君は『カナダ生れの夫君と結婚した外國生れの妻も同様』市民權申請には三年在住が必要となる。

更に年少者のため市民權をとるのに父親または母親が申請することができるようになつた。向後二年間、現行法でカナダ婦人が外國で生んだ子供のためカナダ市民權を申請することができる。今まではベビーが生れたとき、父親がカナダ人でないかぎり、子供はカナダ市民ではなかつた。

また新法は海外で生れた子供たちに、カナダで生れた子供たちと同等の市民權が與えられることに改正された。海外で生れた子供は出生後二年以内にカナダ當局に登記することが要求された。二十四才に達するまでにカナダに在住しないと市民權を喪失するという條項が撤廃された。

白人と交りキャンプ

日本の小學生三十名が楽しむ

トロントの貿易關係インフォーメイレロン社々長、山守氏のあつせんで、日本各地から小學一年生より高校一年生の學生三十名が、このほど一週間にわたつてモ市五輪をはじめ、セント・ローレンス水路、ナイアガラ瀑地方の州立公園でキャンピングを楽しんだのちトロント大學寄宿舎で『カナダの教育』について専門家による日本語の講話を聞いて帰國した。

六才から十六才までの日本の學生たちが、一般カナダ人の子供たちと交つてキャンプ生活をエンジョイするというアイデアを實現させたのは今回がはじめて。よい成績をあげたことから今後、このような計畫がふえて來ることになろうと一行のカウンセラーとして同行した山守さんは日焼けした元気な顔に白い歯並みをみせ満足の顔であつた。

要望にこたえて 人名漢字の追加

日本政府は七月三十日、『旭』『梓』など二十八文字を『人名漢字』として追加する旨『内閣告示』で公示した。

人名に使える文字は①當用漢字表の漢字（一、八五〇字）②人名漢字●漢字（九二字）および③片假名と平假名であつたが、『人名漢字』をふやしてほしいという要望が強かつたので、このほど右の通り決定した。この結果、男の子の名前では『旭』や『隼』が、女の子の方は『杏』『梢』『梨』『渚』『瞳』『茜』などが認められ、人名に使える漢字は豊富になつた。

日語校生徒申込み續々

カルガリーで九月三日受付け

〔カルガリー〕當市の日本語學校は第二年目を迎えて目下生徒募集中であるが、このほど市内在住の全日系人家庭に申し込み用紙を發送したところ、續々と應募があり、昨年の申込み七十人を上回ることが予想されている。

當市の日本語學校は州政府、市學務委員會及びエドモントンの日本總領事館等からの援助と父兄の寄付金で運営しているので、授業料は無料。來る九月三日が面接日で能力テストでクラス分けを行う。授業は毎金曜夕方。教室は市内のクイーン・エリザベス高校内の五室を使つている。入學希望者は左記に申し込むこと。

Dr. K. Magara,
13047 Lake Twintree Road, South,
Calgary, Alta. T2J 2X2

九月一日から十仙切手に

〔オタワ〕カナダ郵政省は來る九月一日、クイーン・エリザベスの肖像入り十仙新切手を發行する。この日（九月一日）から國内の第一種郵便物（レター）の郵税料が十仙になる。

十仙の女王肖像畫切手は現行八仙の同様。これでクイーンを使つた切手は十七回目。サイズは二〇ミリ×二四ミリで一色刷り。

小林亮一氏

夫妻の金婚祝

〔晩市〕當市在住の小林亮一氏（廣島市出身）と正子夫人はこのほど結婚五十年を迎えたので、子供さんたちや孫さんらが共催で、ロータス・ガーデンで多数知友人を招いて盛大な金婚祝賀會を行つた。

數名が祝辭を述べたのち祝電の披露があつた。總督夫妻、ツルドー首相、ピーレー州副總督、ベネット州首相、晩市々長、アートリー議會議員ほか日本、米國カナダ各地の日系人から祝電がよせられてきた。

小林氏は一九一四年、欧州大戦が起るや、いち早く日本人義勇兵として志願し欧州の戦地に轉々として奮戦した歸還兵の一人である。

先生ら四十余名和歌山縣から

トロントで來週縣人と交歓

二年前トロントを來訪したことがある和歌山縣議職員北米派遣團が來る八月十八日と十九日の兩日トロントを訪問することになつた。

二年前副團長として來市した元縣教育委員會次長岩田公人氏、現縣立橋本高校長より西濱昭氏宛に『大谷教育事務所長を團長として一行四十余名がトロントを訪問いたしますので、前回同様、縣出身者と親しく交わる機會をつくつてほしい』との願いがあり、縣人會幹部が相談、十九日夜七時から日光ガーデンで一行の歓迎會を催すことになつた。

●滋賀縣彦根市の行願寺住職、現京都龍谷大學教授司教、普賢晃寿師が米國佛教會の招きで八月七日から月末まで加州沿岸各地で布教中である。同師は駐在開教使の教學研修も指導している。

車禍死の記事 眞實でない

トロントの市警パトロール・カーと衝突して即死した荒木勝一氏と實弟（負傷した）健二氏の妹せい子さんが友人夫妻と共に來社、荒木兄弟のアクシデントに関する本紙記事（英文より譯）は眞實でないと説明した。このケースはいづれ檢死裁判にかけられることになつている。遺族の方に心痛を與えたことは遺憾であつた。

□死亡

△カムループスの黒見龍治氏（六九）は七月二十六日同地病院で死去。二十八日不二川開教使により告別式を行い、二十九日墓地で火葬した。

教師募集

トロント日本語學校

希望者は履歴書同封左記に申し込んで下さい。

Mr. H. TAKAHASHI
11 Playter Cres.
Toronto M4K 1S1

求 鉄板焼き、コック又は見習い、無経験者でもよい。ウエートレス・パートタイムまたはフルタイム
電話九六四—三八六八
田中オブ東京

求 ドライ・クリーニング店のカウンター係り及び多少ソーイングのできるパート・タイムで、英語を話し得る人。時間は毎日正午から午後五時まで。電話七八七—五八〇一（トロント、バサースト街三三一九）

新茶入荷！靜岡園（小賣部）。電話四三八—二〇八三（ト市）
55 Stoneton Dr. Scarboro

今年の訪日ツアー

出發	歸國
十二月四日	一月七日
十二月一八日	一月一七日

◎七月、八月夏休みご家族呼び寄せツアー（東京—バンクーバー—トロント）

出發	歸國
十月二日	十月二三日
十月二日	十一月五日
十一月六日	十二月六日

○少し早い様にとお考えの方々も居られる事でしょうが、夏、冬休みのご旅行計畫を早目にお立て下さい。ハワイ、ナナー、バハマ其の他の島々へのパケッヂツアーを用意してあります。

晩市岩田旅行社
1115 E. Hastings St. Vancouver, Phone 254-5101

トロント岩田旅行社
162 Spadina Ave. Toronto Phone 869-1291

ケン齋藤 Res. 762-4742

新着品

日本への贈り物に便利でしかも受けて喜ばれる

◎干數の子昆布 多量入荷

ピクニックのお辨當のご用意は

何んでも揃うダンダスユニオン店で

ダンダスユニオン店

電話 三六四—七六九二 三六六—三六六三

DUNDAS UNION STORE
173 Dundas Street West, Toronto
TEL. 366-3663 — 364-7692

……訪日觀光團……

出發	歸國
九月八日	十月六日
九月一六日	十月一八日
九月二一日	十月二〇日
九月二一日	九月二九日
十月五日	十月二七日
十一月五日	十二月五日
十一月十三日	十二月一三日
十一月十九日	十二月十二日
十一月二一日	一月一八日

十二月一九日	一月一二日
十二月二三日	一月一〇日

○呼寄せ觀光團（東京—バンクーバー）

東京發	
八月一日	八月六日
八月八日	八月九日
バンクーバー發	
八月一五日	九月二日
八月一七日	九月五日
八月一九日	九月七日
八月二一日	
八月三一日	

本店 タイムスクエア旅行社
672 No. 3 Road, Richmond, B.C. Telephone (604) 273-[illegible]

支店 タイムスクエア旅行社
Branch Office — 1157 Melville St., Vancouver, B.C. 681-7251

健康談義

自然食へ帰り 民間療法で〔上〕

梅月高市

「薬の副作用、医原病・薬原病は、いまや世界的な規模で患者を苦しめているが欧米先進国では、その害をさける一つの方法として自然療法・民間療法の復活が叫ばれている。もともと、化学薬品は天然の草根木皮からエキスとして取り出されたもので、その歴史は浅い。従って、その害についても分らない部分が多い。しかし、ビワの葉療法をはじめ、古くから伝わる民間療法は、われわれの祖先の長い人体実験に合格して今日に伝えられたものであり短かい期間に行われた即成の動物実験では得られない貴重な遺産である。これらが古いものだからという理由で軽視されるとしたら、それは科学の思い上りであろう。これらの民間療法に科学の光りをあてて、その真価を究明してこそ、科学としての信頼が得られるのではなかろうか。欧米ではすでにその努力が始まっている。」――と前置きして〝人間医学〟誌は自然食、民間療法につき、次ぎのように書いている。

×

民間療法というと、一九五〇年代に、アップルと酢とハネーをまぜたドリンクで有名になったカナダのジャービス博士を思いだすが今世紀の初めまでは大多数の人は、自分の病気は自分で治さなければならなかった。だから、昔は一人一人が医者であり、それぞれに民間療法を行っていた。その有効成分が取り出されるようになったのは、近代になって技術開発が行われてからである。

例えばイヌ・サフラン。これからとったコルヒチンは、かつて痛風の治療に用いられていたが、アラブ人はこれが世界に広まるよりずっと前から知って用いていた。この成分が分離されたのは、僅かに三〇年前である。イヌサフランは葉がないため、ドイツでは「ハダカの処女」といわれる可憐な花である。

また「インド・蛇木」はインドだけしか生えないが毒蛇にかまれたときに用いられてきた。また種々の機能亢進症にも用いられたし最初の精神安定剤もこれからつくられた。インドの民間治療家はインド蛇に血圧を低下させる不思議な効果があると信じていたが、他の人はそれをあざ笑った。しかし、間もなくスイスの二人の科学者がインドの民間信仰を調べ直してその効果が確認され、いまでは高血圧の治療に世界中でひろく使われている。

これをきっかけに民間療法の科学的究明が行なわれた。ボテートの類から取り出されたアトロピンは、胃酸の分泌をおさえるところから、ある種の潰瘍の治療に何世紀にもわたって用いられてきた。（ボテートの黒焼きは今でもカイヨーの治療に有効）これは昔、漢薬として用いられた〝こいなす〟の根の成分の一つである。

米国メリーランド大学薬学部のブロムスター博士はわれわれが、いかに民間療法から多くの恩恵を受けてきたかを強調する。「いまでは化学薬は合成によってつくられてきたが、もとは植物から取り出されたものである。そこで、いま自然の植物にもどり、自然な食べ物に帰ろうとする動きがある。われわれは自分で自分を治療したいと思う。現在は余りに薬が多すぎる。われわれは自然に帰らなければならない。だから、いま民間伝承の治療法を調べているのである。」

あなたのお母さんは、あなたに何にを教えただろうか。「砂糖を止めないと虫歯になりますよ」「白砂糖より黒砂糖かハネーにしなさい」或いは「黒パンや玄米を食べなさい」だったであろうか。アフリカ人は大量のセンイ質をとっているから、潰瘍や胃腸病になやまされることが少ない。大部分の民間療法は下痢を治し通じをよくするもののようである。その意味で、西洋すもも（プラム）は典型的な民間薬といえる。

これらは人々の口から口へ伝えられ、体系だてられていった。科学はごく最近のことであり民間療法からみれば短かいものである。一九〇〇年代までは病気を治そうと思ったら、その病いを追い払うものをもち、その使い方を知っている人のところへ行く以外に方法がなかった。今日でも〝魔法医〟といわれるものがあり、外科医や歯科医は彼らの技術を発展させたものにすぎない。

これら魔法医の治療はいまでも用いられている。ペルーやブラジルのアマゾン河流域では、ある樹の皮でヤケドをつつんで跡かたもなく治しているし、ブロムスター博士がジャングルで手を切ったときも、やはり同じ樹皮できれいになおつた。また、そこの土人たちは、ある植物をかむと歯がまっ黒になるが、それを二一三年つづけて、止めると歯の色は元通りになり、それで虫歯には決してかからない。

また傷をして血を止めたいとき、彼らはクモの糸を集めて傷口におくと速やかに止血する。クモの糸が細かい網の目となって傷口を被うからだろう。また避妊に用いられる植物もあるがこれは女性だけしか知らない。とにかく、その土地には有難い祖先伝来の民間療法がいくつも残されているのである。

愛読者のお便り

☒ビーシー州ヴァーノンの森政蔵氏から、購読料に援助金までそえたお手紙に「私は明治二十二年生れで本年で八十七才ですが、今年の四月から奥歯が生えて来ました。このような例が今まで、貴紙で扱った事がらの中にありますか」とある。

さっそく、森さんにお礼状を出すとともに、毎日の食事や動静等について、数えて下さるようにお願いしている。

☒これは、オンタリオ州ゼラルドトンの土井夫人からのお便り。「人間医学のおかげで、過去四、五年来カゼひとつ引かずに元気で毎日働らいています。大へんよい本でありますので、友人にも読んでもらっております。」

ピック ユアーオウン

只今、時無大根、ビーンズ及ペッパー収穫中。公道四〇一イーストをブロック・ロードまで、北へ約三マイル半。サイン、カズマー・ファーム・ブロデユースまで。ピカリング町。電話 六八三一七九九〇

和歌山縣人にお知らせ

和歌山縣教職員北米派遣団四十余名が八月十八日、十九日の両日トロントを訪問するに当り、東部カナダ和歌山縣人会では八月十九日（木曜）午後七時より日光ガーデンに於て一行の歓迎會を催すことになりました。縣人會々員並に縣人の方々はこぞって參加下さるようご案内申し上げます。會費一人六弗。申し込みは十七日までに左記諸氏の何れかに。

△中路清一郎（七六七一三八三四）△西岡榮次郎（七六三一六二二〇）△西獲昭（四九七一一〇一七）

東部カナダ和歌山縣人会

ニッポニアホー慰問

本会は恒例のニッポニアホーム慰問を次の通り行いますので會員を募集いたします。

△期日　九月五日（日）午前十一時出發。

△集合場所　ダンダス街とスパダイナ街角。

バス費一人に五弗戴きます。辨當は各自中食と夕食の二回分用意して下さい。

△會員外の方々の御参加を歓迎致します。會員か又は左記に御申込下さい。

△藤本修三（電話）四二五一七七七四

主催　トロント三葉会

求

オタワの日本料理店でコックとウエイトレスを求めます

――左へ御連絡下さい――

MR. AKIO HIGASHINO — TEL (604) 382-5165

白菜や大根など出來ております

○白菜 ○練馬大根 ○宮重・白首大根が沢山出そろっております ○他にフルーツ及び新鮮な野菜も出來ています。

四〇一公道をミシサガ・ロードに入り、北へ約三マイル、「ナカ・マーケット」のサインを追って下さい。

仲マーケット

電話 四五五一八一三六

NAKA FRUIT MARKET PHONE 455-8136

求

新聞社のこと万事（オノイスから日本語の活字組みまで）をやってみようとする男女。

ニユーカナデアン

Japan-Canada travel agency ltd.　IATA

PLACE DU CANADA　CHATEAU CHAMPLAIN
Promenade Shopping Floor
(Mail Box 136)
1010 rue de la Gauchetière Ouest
Montréal, P.Q., Canada H3B 2N2
Téléphone: 1-514-871-8182

１９７６年度、特別団体便を用意致しました。７４７ジャンボにて、心良い旅を約束致します。

FROM TORONTO:OTTAWA:MONTREAL TO TOKYO:HONG KONG

SEP 10 TO OCT 01--3 WEEKS	NOV 05 TO DEC 03--4 WEEKS	DEC 24 TO JAN 07--2 WEEKS
SEP 24 TO OCT 22--4 WEEKS	NOV 12 TO NOV 26--2 WEEKS	DEC 24 TO JAN 14--3 WEEKS
OCT 08 TO NOV 05--4 WEEKS	NOV 19 TO DEC 10--3 WEEKS	DEC 24 TO JAN 21--4 WEEKS
OCT 15 TO OCT 30--2 WEEKS	NOV 19 TO DEC 24--5 WEEKS	DEC 24 TO JAN 28--5 WEEKS
OCT 15 TO NOV 09--24 DAYS	DEC 03 TO JAN 07--5 WEEKS	DEC 29 TO JAN 14--16 DAYS
NOV 05 TO NOV 26--3 WEEKS	DEC 10 TO JAN 07--4 WEEKS	DEC 29 TO JAN 28--30 DAYS

FROM TOKYO:HONG KONG TO TORONTO:OTAWA:MONTREAL

AUG 27 TO SEP 29--33 DAYS	SEP 24 TO NOV 05--6 WEEKS	NOV 05 TO DEC 24--7 WEEKS
SEP 10 TO OCT 01--3 WEEKS	OCT 15 TO NOV 26--6 WEEKS	NOV 26 TO JAN 07--6 WEEKS

※早めに、書：電にて、申し込み下さい。定員になり次第締め切らせて頂きます。

トロント（片途・往復）東京間

特別航空券・出發及び歸國はご自由。滞在期間ご自由（一年以内）・ロサンゼルス・ハワイ滞在ご自由。東南アジアその他各種パッケージ・ツアー。

エリート・ツアース旅行社

支配人 林 純一

ELITE TOURS INTERNATIONAL INC.,
Lobby of Holiday Inn-Downtown,
89 Chestnut St., Toronto, Ont.
Tel: (416) 368-3026

ニューカナデアン

THE NEW CANADIAN
479 Queen St. W.
Toronto M5V 2A9
Tel. 364-5055

Second class mail No. 0366

毎週火・金二回發行
購読料金 半年九弗（前払） 年十四弗
カナダ・トロント市
ニューカナデアン

十月訪日の目的 通商の増進計る

カナダ首相に課された重要点

〔東京〕十月にツルドー首相が訪日するが、その要点は日加通商問題である。日本は最近、ブラジル及びオーストラリア両国と強い經濟提携を行つたことにより両国から日本がうける必要な資源はカナダを上回ることになりつつあることを、カナダは見逃していない。

したがつて、カナダ首相の東京訪問の最重要点は、日本が今後ともカナダから長期的に資源資材を購入することの確約をとつて帰ることで、それなくしてはツルドー首相はみやげなしの帰国となるわけである。

カナダ首相の訪日團中には外務省、通産省らのエキスパートが加わり、日本とカナダの通商関係を改善することに努力することになつている。とくにブラジルとオーストラリア両国が日本にかなり有利な條件で通商協定を結んだばかりの折柄、カナダとしても、それにマッチする好條件を日本側にオフアしないかぎり、日本に好感を與えることはむつかしいことになろうとみられている。

失業者が増加

〔オタワ〕カナダの七月中における失業者數は六月より七％増加し、七十五万一千人が職無しの状態統計カナダによると婦人十五才から二十四才までの失業者がぐんと増加したことが七月の失業者増加の原因だとしている。

記念式典 十一月十日に

「天皇在位五十年」に際して

〔東京時事〕政府は先週末天皇陛下在位五〇年の記念祝典を十一月十日に行うことを決めた。十一月十日は昭和三年に、天皇陛下が、『即位の大禮』をあげられた日にあたる。政府は閣議決定にともない直ちに全省廳による在位五〇年記念式典準備連絡協議會を發足させ、式典の具体的内容や記念事業の検討を急ぐ。式典の場所は日本武道館と内定している。

在位五〇年に關連した記念事業は、擔當省廳の五二年度予算案に計上することになるが、政府としては森林公園、博物館などの建設を検討している。また祝典の當日を『休日』とするかどうかについては、（一）皇太子ご成婚の時と同様法律で『祝日』とする、（二）明治一〇〇年記念行事の時のように、官廳などを『半どん』として民間には協力を求める——のいずれかの方法を考えている。

新聞王逝く

〔ロンドン〕カナダ生れの新聞王、トムソン卿は先週ロンドン病院で死去した。享年八二。北オンタリオ州の赤字週刊紙を二百弗ダウンで購入、それ以來百八十新聞、百五雜誌、ラジオ、テレビ放送局などと合計八百を越す会社の大株主にまで成功した。トムソン氏は爵位をうけると同時に、渋々ながらカナダ市民權を放棄した。

社会保險 新數字で區別

カナダで一時的に働く者に

〔オタワ〕ロバート・アンドラス移民相がこのほど發表したところによると、オタワ政府はカナダへの非合法移民の流入を防ぐため、社會保險番號規則を實施した。新しいコントロール法は、カナダに一時的に働く者のソーシャル・インシュアランス番號の最初の九數字を特別なものにしていることである。

また同保險番號を必要とする訪問者または外国人にも特別數字が與えられる。したがつて一見して非合法移民でなく、就職できる保險番號の所持者であることが判然とするわけで、この番號をもたない者は仕事ができないことを意味するものである。

訪問者で保險番號を申請する者は七月一日以後、身分證明書が必要となつた。國民登記出生證明書とか、カードなどの提示を求められるほか、ドライバー・ライセンス、結婚證明書なども必要で、これは一般カナダ人でもカード紛失變更の際に再申請に當つて同様必要である。

全加勞組團体 一日ゼネスト

〔オタワ〕カナダ勞働會議に付屬している百二十の勞組團体は、オタワ政府の賃金抑制政策に強く反對、近日中に全國的一日ストを決行すると先週末發表した。同會議ではこれは時限ゼネ・ストではなく『我々勞組の抗議デモ』であると說明している。

柔道て上村五段奮戦 悲願の金メダル得る

〇…五輪柔道では中量級で園田勇五段、軽量級で二宮一弘五段がそれぞれ獲得して『柔道日本』の威信をやつと保つた戦績で芳ばしいとはいえない。

〇…ところが悲願の金メダルを無差別級で上村春樹五段（二五、延岡市）がはじめて手にしたのだから、日本人及び日系人觀衆者を狂喜させたのは無理もない。上村は首からメダルをはずし、片手でたかくさきげて日の丸が集中していた座席に向つて『聲援有難う』というゼスチュアをみせた。

〇…上村は身長七呎、体重二七〇斤の巨大漢、韓国のチョウ選手とも一戦を交えたが、終始、技をかけつづけて『押え込み』の危險にさらされたが、ひるまず積極的に奮戦、全觀衆のはげしい拍手を浴びて判定勝ち

〇…あとはいづれも技あり有効点などで勝ち、最後に英国の猛者を押え込んで堂々優勝するまで胸をはつて『日本の柔道家』としての尊敬をうけた。それに反し『点稼ぎ』の出場選手には明らかに不人気の反應が觀衆から示された。再び日の丸と君が代の感激を私たちの一グループは味う好機にめぐまれた

（森記者）

英語使用

航空機と空港

〔オタワ〕カナダ運輸省はこのほど、國内における航空機パイロットと空港管制官との交信に使用するのは英語だけとすることになつたと發表した。しかし、フランス語會話地域のケベック州にある規模の小さい六空港は、英語使用に關する新規則から除外される。

カナダでは六月、交信にフランス語を使用するのは危險だとして、パイロットと管制官が英語だけを使用するよう要求して九日間もストを行い、空の足が大混乱におちいつた。今回の新規則はこれを受けて打ち出されたもの。

黒人群衆が亂暴

ケープタウン付近の町々で

〔南アフリカ、ケープタウン〕當市周囲の町々で黒人住民が放火、盗みを大々的に行い、警官隊と衝突して少くとも十七人の黒人が射殺され、五十人が負傷した事件が今週起つた。

黒人たちは建物に火をつけたり、酒店をおそつて酒を奪い、駐車中のカーを破壊するなどの亂暴をした。鎮壓のため出動した警官隊と約三百人の黒人群衆が入りみだれて衝突した。

南アフリカのヨハネスバーグおよび首都プレトリア地方でも黒人の騒動が六月中旬以來起つているが、ケープタウン付近では最初である。

國内便のエアカナダ 一等席止め增收計る

〇…カナダ國營のエア・カナダは一九七五年、史上最大の赤字千二百四十万弗を出したが新任のクロード・テイラー社長は、エア・カナダを利得ある航空機會社に復活させるつもりだといつている。

〇…その具体策の一つとして、國内短距離便に專用のディシー七機の一等乘客席を全面的に廢止、全席をエコノミーにし、乘客百二名（從前まで一等十二、並席八三席で合計九五席）を詰め込んで儲けを少しでもふやそうというプラン。

〇…この他、超大型機の座席をアレンジし、一等席三二を二六に減らしエコノミー席を三六五席から四三一席にふやすことも計画している。今年六ヵ月間に四千七百五十万弗の赤字。

現職首相初出席

長崎原爆日に

〔長崎時事〕長崎を一瞬にして焦土と化し、七万四千人の尊い生命を奪ったあの日から三十一年目を迎えた九日、同市平和公園で市主催の（原爆犠牲者慰霊・平和祈念式典）が遺族、被爆者、一般市民一万七千人が參列して行われた。

この式典には三木首相が廣島での祈念式典に續いて出席した。政府代表として現職の首相が長崎の式典に參列したのは初めて。參列者はもちろん四十五万市民が運命の時を期して一分間の默禱をささげ、原爆犠牲者の冥福を祈つた。

クビにされて 社長を人質に

〔東京〕熱海のホテル従業員岩崎國雄さん（三六）は仕事中でも酒をのんで酔っ払うので、同ホテル社長千葉敏氏から今週クビにされた。それに不満の岩崎さんは社長と三人の女性從業員をナイフでおどかし、同ホテルの一室に十時間も人質としたが、結局説得されて警官に引き渡された。

〇ロッキード事件の解明に全力をあげ、臨時國会を召集、三木首相の手で解散するとの、基本認識で一致した。（中曽根・三木会談）